Volume LXXI CHICAGO, JUNE 19, 1913 Number 16

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

THE GOD OF WAR

"To safeguard peace we must prepare for war"—
I know that maxim; it was forged in hell.
This wealth of ships and guns inflames the vulgar
And makes the very war it guards against.
The God of War is now a man of business,
With vested interests.
So much sunk Capital, such countless callings,
The Army, Navy, Medicine, the Church—
To bless and bury—Music, Engineering,
Red-tape Departments, Commissariats,
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Crutches and Cork Limb Manufacturers,
Balloonists, Mappists, Heliographers,
Inventors, Flying Men, and Diving Demons,
Beelzebub and all his hosts, who, whether
In Water, Earth, or Air, among them pocket
When Trade is brisk a million pounds a week!

—*Israel Zangwill.*

From Mr. Zangwill's "War God," copyright 1911, by The Macmillan Company.

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXI THURSDAY, JUNE 19, 1913. NUMBER 16.

THE TORCH

Make me to be a torch for feet that grope
Down Truth's dim trail; to bear for wistful eyes
Comfort of light; to bid great beacons blaze,
And kindle altar fires of sacrifice.
Let me set souls aflame with quenchless zeal
For high endeavors, causes true and high.
So would I live to quicken and inspire,
So would I, thus consumed, burn out and die.

ALBION FELLOWS BACON.

The National Geographic Magazine for April devotes its leading article to the wonderland of Peru, the land of the llama, the American camel. The illustrations are most quaint and suggestive. One picture shows a group of a dozen llamas curiously tethered by one rope. The descriptive letter text runs:

> The llama has so little ordinary intelligence and so great a desire to maintain its proper social standing that a group of llamas may be secured, as is shown in the picture, by a single rope, passed around outside their stiffly erected necks. By merely lowering their heads they could all escape.

How funny! How human like these foolish creatures are!

The *Christian Register* has heard of a California professor who, inspired by the information given him by his wife that the hen had scratched up the egg-plant seed he had sowed, wrote a twenty-page article on the "Development of Envy in the Minds of the Lower Bipeds." Thus the professor discovered the roots of jealousy in the hen nature. With this adequate sub-human foundation let the professor further develop his subject and note how many foolish things are inspired by jealousy and how futile are the actions that result from such motives.

The Institution Quarterly, published at Springfield, Illinois, is a happy cross between an official report and a thought magazine, with A. L. Bowen, executive secretary of the state Charities Commission, as editor in chief and manager. It is printed on good paper and fairly good type, though the latter ought to be improved. The gist of things done and things hoped for by the Illinois State Board of Administration, the State Charities Commission and State Psychopathic Institute are given publicity. Here is valuable information to the hand of the preachers, teachers and public spirited citizens, men and women, not to be obtained elsewhere; interesting and valuable to anyone, indispensable to the well informed and efficient residents in the state of Illinois.

The *Congregationalist* has a timely editorial on "The Gap Between Church and Sunday School." It is impressed with the "absence of desirable bonds between Church and Sunday School," and says: "We find pastors whose interest in Sunday School seems perfunctory and lukewarm." It knows of a church that pays $30,000 in six years for its music but appropriates not a cent directly for its Sunday School. From these and similar premises it deduces an entirely rational creed with regard to the relation of the church and the child, but it leaves out a most important explanation, which is probably the primal cause of this gap, especially the perfunctory character of the minister's relation to the Sunday School. We suggest the following additional article:

> We believe that the child should profit by the education and intelligence of the minister in matters theological and biblical.
>
> We believe that the preacher should tell all he knows concerning these matters to the children as well as to the grown-up folks.
>
> We believe that it is an indignity to the child, a menace to religion and a travesty on Christianity to teach as truth what the preacher, teacher, and intelligent fathers and mothers, suspect as being outgrown doctrine and dogma.
>
> Finally we believe that the child should not be taught to believe things which high school and college instruction will necessarily undo.

A sane and good friend of UNITY writes us anent our recent editorial entitled "Another Unitarian Tempest in Boston." He is afraid that the editorial left a false or an unfair impression in certain directions, which possibility we are glad to remove. We are told the Ford Hall where the meeting was held for which the Arlington Street Church was refused, is not "in any strict or real sense a place with 'Baptist affiliations,' although it does happen to be a hall owned by a Baptist body or built with the money of a rich Baptist. It is a hall regularly rented for all sorts of social, political and educational meetings—even F. R. A. conventions—like any other hall in the town; and it would be a great mistake to think that the renting of it for this particular meeting meant that certain Baptists were more hospitable than certain Unitarians." We are also assured that the use of the South Congregational Church, of which Mr. Cummings is pastor, and of which Edward Everett Hale was so long pastor, was courteously and hospitably offered to the Fellowship, but as we understand it, not before the Ford Hall had been secured. Perhaps, as our correspondent suggests, and as we meant to imply in our editorial, there was "something a little hysterical and theatrical in a willingness to appear martyrs on the part of these young

men." The main fact, however, is conceded by our correspondent, and it was the only one we meant to dwell upon. There were some ultra conservative or traditional people in the board of trustees of the Arlington Street Church who made the trouble, for which the pastor, Mr. Frothingham, was in no wise responsible. Another correspondent who was present at one of the anniversary meetings, heard a layman speaking for laymen, say: "The Church is for the worship of God; and if anyone wishes to consider matters having to do with social reform, such as Single Tax, Woman Suffrage or Socialism, he should go somewhere outside to consider them." And this was loudly applauded by the laymen. This is the root of the mischief and inspired our editorial. There is a conservatism in religion that in all ages has tried to force this line of cleavage between things civic and things spiritual. The line is artificial, arbitrary, and in the last analysis unreal. The God worthy of worship escapes the guarded enclosure and is found wherever his followers are trying to build his kingdom on the earth. A kingdom of social justice, growing thought and helpful lives.

Dr. Gladden has not only brought to the church circles of Columbus, Ohio, another inundation from clerical workers and orthodox protestants, but has made lively the pages of the *Congregationalist* on account of his refusal to take part in the "Billy" Sunday "reclamation of Columbus," stating his reasons for the stand he has righteously taken. Of course the ministers who co-operated with, and the many men who were "saved" by, the lurid oratory, the successful financing and the acrobatic features introduced, were offended by the calm faith of Dr. Gladden that somehow the salvation necessary to save souls from a future hell ought to have a touch of grace, good English and good manners for this world. Another correspondent, in the above paper, symbolizes "Billy" Sunday as "spiritual dynamite." He admits that dynamite is not a pleasant thing to have around and that it sometimes goes off at the wrong time and in the wrong direction, but he urges that there are some spiritual natures so "sot" in "erring" that they are beyond the reach of spade and shovel. This man from Colorado presumably knows all about dynamite, but with a little more acquaintance with the nature and character of the human soul, he would know that wherever it is, it is not a rock to be blasted, or, if it is, it is badly spoiled after the blasting. It would be hard work to get the pieces together again, would it not?

The address which Charles E. Beals, secretary of the Chicago Peace Society, delivered before the Fourth American Peace Congress at St. Louis last May, "From Jungleism to Internationalism," has been published in pamphlet form and can be secured at the Chicago office of the Peace Society, 30 North La Salle Street. It should be widely distributed. It is packed with startling facts and rooted in science. Here are some of the pithy sentences:

"Is man headed away from war, or, is war to be his perpetual and unescapable lot on earth?"

"War is waged by machinery. Mechanical inventions and scientific discoveries are applied to the art of wholesale man-killing."

"'Bishops' wars' and 'ladies' wars' have had their day and dropped out."

"The greatest 'war lord' in Europe has occupied the German throne for over a quarter of a century, and never has led his nation into war—nor will he, for if he does, the Lord and the Socialists will take his throne from him."

"Fist law, self-redress by personal violence, is going."

"Dr. Dudley tabulates over 600 cases of pacific settlement of international disputes since the Jay Treaty of 1794."

"There now exists 400 international organizations of various kinds."

"Since 1840 over 2,100 international congresses have been held."

"As I read history I am convinced that man is specializing in two things as the centuries slip by, namely, in rational thinking and in moral goodness. These two facts differentiate man from all other animate beings."

"We have left the jungle far behind and are fast nearing the goal of internationalism, which goal, once attained, will be the beginning-point of real civilization."

Send for the little book. Read it and lend it and when it is worn out send for another.

The battle concerning railroad terminals in Chicago waxes hot. The Pennsylvania Central, backed by its tenants, the Milwaukee and St. Paul, the Burlington and the Alton roads, have carried far their plans for a great terminal to be built at large expense on or near its present site at Canal and Adams streets, and at this late date, with their real estate secured, plans all perfected, they ask, or more accurately, demand, municipal permission to carry out their plans. Their most persistent argument in this demand seems to be: "We have invested so much money and are prepared to invest so much more." To permit this permanent occupation of what was at first an accidental site, is to perpetuate for centuries an increasingly intolerable burden. There are now six great trunk lines terminating in Chicago, miles apart, with no coherent lines of connection either for passengers or for baggage, and the millions who annually pass in transit through Chicago are compelled to submit to hours of delay and dollars of expense in getting themselves from one station to another. And Chicago,—big, foolish, brutal Chicago,—with its two millions or more population, its rapidly multiplying millionaires, and ever increasing sky-scraping lines, offers the village plea: "It is good for the city to have travelers stop in transit and spend their money here." Chicago has already committed its first big blunder, or something worse, when it permitted the "North Western" to build its costly and altogether beautiful new passenger station on its present site, though this is the only decent, up-to-date station in the city. Most of the others ought to be condemned by city ordinance, for sanitary and other reasons.

Before things go farther, now is the time to somehow unify the railroad terminals in Chicago, to arrange them, not to the selfish advantage of any one company or group of companies, according to the whims or preference of local interests, but in such a way as would become a world metropolis. Now is the time to plan for a hundred years; the hundred years will have abundant resources to pay for the right thing. There are three or more commendable plans for such unification, which are distrusted, and in danger of being dismissed by the powers to be, because they are too ideal. Chicago has blundered all through its history because it has distrusted its ideals. The best that mind can conceive of and human skill can execute is none too good for Chicago. Nothing is practical here that is not ideal.

Woman's Commencement Day in Illinois

June is the flower festival month, it is graduation month all over our country, it is the month of roses, of oratory, of parades, of diplomas, of gifts and congratulations.

But the petals of the flowers soon fall off in the interest of the more serious purposes and meaning of the plant—the perfection of the seed, the development of the fruit. It was a fine instinct that gave to the English language the word "commencement" to represent the gala day celebration of the ending of one career, the training that belongs to childhood, and the beginnig of the inspirations of maturity, the begining of the sober business of life, the solemn realities that reach throughout the unnumbered years.

The women of Illinois have unexpectedly come upon a glorious commencement day. That day which seemed so far off, which has involved so much expenditure of life and enthusiasm, has suddenly been reached.

It is a triumph so great that it rebukes all noisy demonstration. It is a triumph that lifts all thoughtful men and women on to prayer levels. It is a moment for solemn silence. The ballot, which hertofore has seemed to be a prize to be won, has suddenly become a responsibility to be borne, a duty to discharge. Never perhaps before were so many human beings summoned by a single vote into untried responsibilities, into immeasurable opportunities. If ever the finite should be awed into a sense of infinite possibilities, if ever the human soul should be touched with humility and pray for strength and guidance, the women of Illinois have reached that moment. The occasion was prophetic, so much so that vision was given to the most reactionary "back looker" and "stand-patter."

The most inspiring word spoken in the final debate at Springfield, as reported by the papers, was spoken by Lee O'Neil Browne,—of unsavory fame,—when he reminded his fellow politicians that "If this bill passes it will be ever remembered by you in the days to come, for it will change the political map of Illinois, wiping out all party lines."

This word of warning to the politicians may well be taken by the women as their commission to go forth and do just this thing. It is for them to change municipal and state functions into house-cleaning and housekeeping problems. It is for them to vote so as to lift the standards of personal character and purity in public service so high that no man or woman whose personal characters and everyday habits are not such as would make them welcome guests at the family table, such as children can be taught to honor, love and emulate, will receive the vote of high-minded men and women.

The women of Illinois have now a chance to lead in the crusade which will make the saloon and the battleship, twin children of medieval darkness, obsolete curios in the museum of outgrown things.

Senate bill No. 501, now pending before the legislature, seeks to depersonalize the license, to make of it a commercial asset, a transferable piece of property, a commodity to be monopolized by the capitalistic combine of brewers and distillers, restoring the iniquity of the old "Harkin ordinance," which the Supreme Court of Illinois rendered invalid some years ago. Let the brewers and the saloon men take heed. It is their last chance so to outrage the trend of civilization.

Illinois has summoned up the Reserve Corps, the reinforcements are being marshalled into line. Let the saloon men beware how they make clear the issue, for when the real issue is understood, when they ask for more they will get less; and every time the existing order is disturbed it will be to their disadvantage, where the women have a vote.

Sisters, keep cool! Keep your heads! Keep the open mind, avoid the narrowness, the bigotry, the partisanship of your brethren, and you will democratize the state, make pacific the nation, and thereby establish government on the foundation of hearthstones rather than upon fortifications and steel armaments.

LIMITATION.

As when imperial bird wide-circling soars
From his lone eyry, towered above the seas
That wash the wild and rugged Hebrides,
A force which he unconsciously adores
Bounds the majestic flight that heaven explores,
And droops his haughty wing,—as when the breeze
Tempts to o'erleap their changeless boundaries
The waves that tumble foaming to those shores,—

So thou, my soul! impatient of restriction,
With deathless hopes and longings all aglow,
Aspirest still, and still the stern prediction
Stays thee, as them,—"No further shalt thou go!
But, ah! the eagle feels not thine affliction,
Nor can the broken waves thy disappointment know.

In the Century. —*Florence Earle Coates.*

THE PULPIT

A Religion in the Making

Sermon by
A. L. WEATHERLY
Minister of All Souls Church, a Free Religious Society, Lincoln, Neb.

Religion is personal. It is the soul's struggle to unite itself with an infinite; an effort to get into right relations with reality. It is not a cult imposed by tradition, but the product of man's attempt to achieve the realization of his possibilities as a spiritual being. Herein is the fundamental condition of religious unity.

We find a common faith, an illuminating fellowship, in our diversity of faiths. The idealism of the present demands the recognition of the inviolability of individual religion. In the respect for one another's faith the deepr and broader faith will be established in the hearts of men. But in this atmosphere of freedom, which in a large measure is here and now, men find a certain consensus of opinion, a real harmony of thought, a fundamental agreement in ideals of conduct. This unity of thought and action will not be imposed from without, but will be the spontaneous outgrowth of the relation of the free minds to the facts of modern life as revealed by scientists and interpreted by philosophers.

It will be a unity that is organic; that is, it will be constantly changing form and content. It will be a growth. Not being held in crystalized form by any external authority it will be responsive to the developing thought of men. Instead of repressing and deadening spiritual life, as all unity the result of external authority does, it will be a constant source of mental, moral and spiritual inspiration. This unity, the unity of free souls, will be the basis of what men may well call a new religion.

We now stand in a position where we can see the new religion taking form. We are at a vantage point of history. The period begun with the Renaissance has ended. We are at the beginning of a new era, the era of the application of the principle of freedom to the life of mankind. We now recognize that the results of modern science, whose first apostle was Roger Bacon, belong to all the children of men. We now claim the right of every man to be his own philosopher, the interpreter to himself of the facts dug from the earth, found in the ancient records or discovered in the laboratory. Man now claims the right to use these to establish for himself the basis of his own faith. The men who hold the key to the future no longer depend on the book or the priest, but look to the innermost recesses of their own souls for the light that will illumine the pathway of life. But all having free access to the same facts, all moved by the same vital impulse, all finding the assurances for their own faith in the faith of others will enter into a common life of devotion to truth and service.

The ancient religions were characterized by a zeal for external uniformity. The new will be characterized by a spiritual unity resulting from the innate tendency of the race to live together, in harmony. External authority breeds schism. Internal authority develops sympathy and co-operation.

This spiritual unity is destined to bind the race together in a holy and divine fellowship which no man can break asunder. It is the basis of the civilization of the future. So great has been the zeal for uniformity that men have sought for it at any and all cost. They were willing to wither the soul or kill the body in order to accomplish it. In their ignorance they did not see that to compel love is to breed hate. No act was too cruel, no method too vicious if it only produced the end desired, uniformity.

They did not know, what we now know, that the highest uniformity is the outgrowth of the greatest diversity; that only as the souls of men are free can they walk together in brotherly unity. They did not understand the omnipotence of the eternal law of love which ever and ever through all the ages tends to bring all sons of men into one common family.

We now know how deeply the law of unity is writ in the very constitution of the universe. We now can see how the greatest spiritual achievement of the human soul is to respond to the appeal of this law.

Science has shown us how the gentle, kindly, loving races will,—so surely as the law of gravitation operates to hold the planets in their courses—inherit the earth. The scholars of the world by patient researches are finding the foundations of a moral order in the heart of nature. Supernaturalism has had its day. It is in the natural order that men find the basis for their new faith. The facts, the inescapable, unanswerable facts that meet us on every hand, whether we look to the past or to the modern world with its vast complicated system of commerce and industry, compel men to recognize the triumph of sympathy over brute force, the efficiency of freedom as contrasted with slavery either of mind or body, and the supremacy of love over hate. In attaining freedom men find the unity that endures forever and a day.

This unity in freedom lies at the basis of the new religion that is in the making, the religion of the future that will give us a new faith and lay the foundation for a deeper and clearer interpretation of life. It will be the condition of an ever growing spiritual consciousness and an ever greater attainment of spiritual power.

The age to be, the age beginning, is one not for the establishment of a new cult, not for the securing of new truth to bind the minds and souls of men, but one which will open the door of opportunity for all men to enter upon an unending advance from truth to truth, from spiritual achievement to spiritual achievement.

Freedom of mind and conscience is the condition and the fundamental element of the new religion. No longer can it be looked upon as a negation of authority, or a mere expression of lack of faith. It is on the contrary the very life of the new religion that is to inspire men to a larger thought of self and the race. The free souls will, because they are free, attain for the future new and larger conceptions of man and his destiny. Men will see that without freedom idealism will be destroyed and the dry rot of formalism will prevail. But with freedom the souls of men will blossom and bear fruit as naturally as does the flower that blooms in the spring.

Unity through freedom is the very heart of the religion that is in the making. Its possibilities and ideals are now beginning to grip the hearts of men even more tenaciously than the ideals of any ancient religion. The prophets of this new faith—it will have

no priests—will be all the people. They, in their collective activity, in the free play of mind on mind, in mutual respect and sympathy, will create a new temple, which will be all the activities of men, in which the race will work and worship. The shop and factory, school and home, the amusement hall and playground, will be dedicated to the service of the higher and spiritual life of mankind, instead of being the business of a few, religion will be the life of all. Instead of belonging to church, it will belong to our common human experience.

In this free air all men will come to feel what now a few feel, that life at its highest and best, the aspiring life, life seeking to get into right relations with reality, is dominated by certain great ideals. To lift up these ideals so that all men may see them, to interpret these so that all men may understand them, to relate them to life so that men may know that they are a part of the warp and woof of the universe, is to have a part in the creation of the spiritual environment—the ethical conscience of the future. This is, in fact, to create a new religion founded on freedom and containing within it the conditions of the fundamental unity of the race. This is the challenge presented to us in our time. This is the divine adventure on which you may enter in this day and age. No buccaneer who sailed the Spanish Main in days of old ever faced a prospect more alluring, an opportunity so big with possibilities, so mighty in its consequences.

We can almost hear the blare of celestial trumpets and the thunderous salute of heavenly artillery as we see men respond to the call of the ages. This is the time of mighty possibilities, possibilities which are open to the many, instead of the few, to shape and mould the destiny of babes unborn and generations on generations yet to come. The responsibility of kings now rests on the common man, the average man. Those who today see the vision, who have slain the dragons of superstition, can joyously enter upon the adventure of the soul, can have a part in this great creative process. Those who are selfishly indifferent, who are absorbed in petty vanities and ambitions of the flesh, are doomed forever to lose the chance now offered freely unto them. Now is the time and this is the hour for those who can serve to volunteer. They must have the faith that overcomes all things, and the courage that surmounts every obstacle.

First, freedom must be affirmed and reaffirmed. It will cost something to make this affirmation and more to loyally maintain it. Men new to freedom are like men long confined in a dungeon. When they come out into the bright light of the sun they will be blinded and confused. They will act as drunken men. To be patient with these and generous will indeed try the souls of the most brave. Disorder, riots and tumults will seem to be, as they now seem to be, the direct offspring of freedom. Men will be tempted to withhold freedom because they fail to see that the evils are not a result of freedom, but of the lack of it. But those who have the vision will know and understand. They will comprehend that freedom, the law of divine progress, will not destroy itself any more than tornadoes will overthrow the law of gravitation. Even amid the cruel cries of the mob and the wild shouting of the demagogues they will hold and hold firm to the fundamental ideal of freedom.

But to hold this ideal is not enough. The ideal without action is meaningless and void. Men must not only see the ideal of freedom, but also know how to use it. This means action. It is only through action that ideals have meaning and reality. Action must be based on the great facts of life, one of which is the social nature of man. Men do not attain in their highest development alone. We must ascend from plane to plane together. So long as one soul is not free, the freedom of all is thereby limited. The new religion is social in that it insists that the higher life of one depends on the higher life of all. The task set before those who seek to make the new idealism appeal with power to the minds of men is one which includes the making clear that we must lift the whole race to higher levels in order that any may ascend to the mountain heights of spiritual achievement. This ideal once seen and felt will make men realize that the slum, the cruel poverty that debases and disheartens, the soul-destroying and body-killing child labor, all the conditions that rob man of a free opportunity for realizing the largest possible development, are a weight on the spiritual progress of mankind.

The second task for those who seek to embody the new religion in the social conscience of mankind, is to proclaim and interpret the ideal of action until men spontaneously and inevitably respond to its call. They then will seek in town, city and state, in shop and mill—in all the relations of life, to create those conditions which will give to all the most complete opportunity for fulfilling the possibilities of their lives.

The third great task is the interpretation of the law of sympathy. We are beginning as a race to dimly comprehend its significance. A few already have grasped the meaning of the great storehouse of facts which patient search in every field of life has brought forth. These know that the law of sympathy is as immutable in the social life of man as the law of conservation of energy is in the material world. We live and move and grow as a race as well as indivaduls as we obey the law of sympathy. The measure of the divine in us is the extent of our love. In so far as we shut out from our hearts any human soul or any human interest we shut ourselves off from the divine life. Of old, sympathy was thought of as a by-product of religion. In the new religion it will be fundamental. Once we were religious in proportion to belief. The religion that is in the making affirms that we are religious in proportion as we love. It is this that binds us together in families, in associations, in friendships, in cities and nations. It is love which when obeyed creates states and social order. It is the mainspring of progress and the heart of civilization. This has been made plain unto us by modern science. Its truth is attested in every field of human experience.

Already the feeling of sympathy has become so effective a spur to action that Plenty cannot rest at ease in the presence of Need. No normal man can eat with contentment of a superabundance of food if by his side stands a starved waif. The social conscience of mankind, with irresistible force, prompts him to give food to the hungry one. His sympathy will not rest until he acts. The new religion will come with the development of sympathy so that it responds, not only to the need at hand, but to every known need in all the world, even unto the possibility of need,

so that men will be impelled by this development of their sympathy to prevent even the occurrence of need. If any can be thought of as being cast into outer darkness, it will be the unsympathetic man. But no one will be cast out. It is the task of the new religion to reveal to all the significance and power of the law of sympathy.

The last of the fundamental tasks set before the creators of the new religion is the interpretation of the larger meaning of responsibility. With the widening thought of man comes a vision of life reaching on and on into the never-ending ages to come. In the present lies the future. Man carries from generation to generation the burden of civilization.

"You and I and that one yonder
Nothing are, and nought shall be,
But upon our aching shoulders
Shall be built eternity.

"So in sunshine and in sorrow,
So in glory and in pain,
Shall we tend our little earth's plots,
Working to a vast refrain.

"For the unborn generations,
For the baby feet that come,
We shall rear a world to greet them,
We shall beautify their home."

Once we placed all responsibility for the future in the hands of the unseen powers. Once we made God responsible for the future. Then we shared the responsibility with God. Now we can see we are the hands and feet of God. We are the creators of the future. A new sense of responsibility is coming to us which is lifting the race to higher and higher levels. To fill the minds of men with this new sense of duty, to make them realize that its authority is written in the constitution of the universe and no man can escape or evade it, is the task of this day and hour.

It is for us to create the traditions, the ideals, the social conscience into which our children's children will be born. This is the ideal which will be more potent than any law in giving us social purity, in causing men to refrain from excesses and in impelling them to establish the environment which will of itself be the spiritual opportunity of the generations to come.

We recognize it as our absolute responsibility, to create for our own children the best possible opportunity for them to develop their highest and best life. We seek to protect them from cruel wrong and debasing poverty. The man that does not feel this responsibility is abnormal or insane. The new and larger sense of responsibility, when wrought into the social conscience of the race, will compel men to make every effort to create the best possible opportunity for all the children of men. So long as any are deprived of their birthright of opportunity, it is the task of the new religion to make all men feel responsible for the welfare, not only of those of their own family, but for the welfare of all the children of men.

These ideals of freedom, unity, action, sympathy and responsibility are here and now slowly but inevitably growing in power. Resting upon science and the experience of the race, they can withstand every criticism, whether high or low. When they become potent in the lives of the many they will, by the cosmic energy inherent in them, sweep the race along to higher and higher levels, to mounts of vision of which we today scarcely dream, to spiritual achievements that are beyond our view. And this does not mean that men will abandon or spurn the past. We will not forget the great teachers that have illumined "the way" in all ages. In so far as their teachings are in harmony with the great facts wrought out on the anvil of human experience, these will be carried on as sources of light and inspiration into the future. All who to the truth have been true, all who have dared and suffered in the long upward climb of mankind, will be canonized as saints by a grateful race. Confucius and Buddha, Socrates and Plato, Jesus and St. Paul, Isaiah and Amos, as well as a host of modern men and women, will be recognized as among those who, entering upon the divine adventure, helped to smooth the way for the generations to come. And will mankind forget that there is an unnamed and unknown host?

"Thousands who, weary and nameless, the straight, hard pathway trod," helped in the onward and upward progress of mankind. These will all inspire the men of the present. They will be the leaders of all ages.

For us is not only the task of seeing that we are living in a wondrous age, that the sublime process of a religion in the making is here and now. The challenge, the divine challenge, to us is to lend a hand in this movement which is so great, so tremendous in its significance that it can only be measured in terms of the infinite. Not to respond to it if we see it is spiritual suicide. To respond to it is to find ourselves in the grip of infinite forces, in the swing of eternal movements, and this is to live, to live unto the uttermost.

Anti-Alien Laws in California

What shall we say of the propositions made in each recurrent California Legislature to restrict land ownership by aliens in the state?

These four propositions seem to be true:

1. Such statutes are unconstitutional, if directed against aliens of any particular nationality.

2. They are invalid if in contravention of any existing treaty. This and the preceding being matters to be finally determined in the federal courts.

3. They are not valid if attacking the present legal rights of ownership.

4. They would, if directed against all alien ownership, have sweeping effects, not yet estimated.

As to the first point: Under our constitution a state as such cannot make any treaty or agreement with a foreign nation, nor with any group of its people considered collectively as members of such nation. It can therefore not single out as objects of special legislation the citizens of any foreign nation who may be resident within the state. This condition is not changed if such aliens be named indirectly as "aliens not eligible to citizenship." Such subterfuge does not change the intent or the effect of the statute.

If this principle is correct, no state legislation, anti-Japanese, can be valid.

As to the second point: A statute would be invalid if violating the provisions of any international treaty of the United States. The aliens in the United States are, in a sense, "wards of the nation," acquiring their rights of travel and residence primarily through international treaties.

No statute of the state is, however, invalid until it has been so declared by the federal courts. The remedy for any person aggrieved is therefore to be found, not in diplomacy nor in journalism, but in appeal to the courts.

It has not been finally decided that a Japanese is not eligible to citizenship, nor that he is a "Mongolian" by race or by origin.

As to the third point: We have the decision of the Hague Tribunal in 1905, in the noted House Tax Case in Japan ("The British Isles, Germany and France vs. Japan"). In this case it was decided that a nation could not alter the conditions under which aliens have obtained title to land, except with the consent of such owners. If Japan cannot change concessions or sales made under former conditions to foreigners resident in what were then her "treaty ports," without their consent, then California cannot force aliens having legal title to property to sell such property within any given time—nor can she in any legal way take away such property from them. An anti-alien land law apparently cannot be made retroactive, or change conditions once legalized.

As to the fourth point: The bulk of alien ownership in California is British. As to theory involved, there is no doubt something to be said on either side; but how the state would finally come out with a sudden reversal of policy, no one knows.

Any state statute applying exclusively to aliens of any special nationality, however disguised in phraseology, must apparently be unconstitutional. Such a statute would rest on the impossible doctrine that a federal state may form alliances or have differences with a foreign nation, without involving the United States. This is, in another form, the old theory of "nullification"—that a state may assume to itself powers reserved to the federal government.

David Starr Jordan.

World Peace Foundation.

The soul is the only thing to prize;
Heed not the body; it is not wise.
The wiles of the Devil are millionfold,
And every spell is a fetter to hold.
Thou hast five robbers to keep at bay,
Hearing and sight, touch, taste and smell,
So chain them up and govern them well.
Some things are real and some but seem;
The mundane things of the world are a dream.

. . . . . .

Blest is the soul that is lifted above
The paltry cares Self's selfish love,
Which adds no weight to another's care
And gives no soul a burden to bear,
Which takes what comes as its part and lot,
Which laughs at troubles and worries not,
Which sleeps without malice or fraud in its breast
And rises pure from its daily rest.

Jami.

Blessed is he who has not to learn
How the favor of fortune may change and turn,
Whose head is not raised in the high estate
Nor his heart in misfortune made desolate.

Nizâmi.

The Free Religious Association

(*Continued from issue of June 12.*)

A little boy not well versed in the "Shorter Catechism of the Assembly of Divines at Westminster" was asked the familiar question in that book of child-terror, "What is the chief end of man?" Not knowing the prescribed church answer, he could only reply with a child's good sense: "The end that's got the head on." Out of the mouth of babes and sucklings thou, O Man, hast perfected praise! A little child shall lead them! Alas that for so many centuries the "man" has been not only physically but spiritually the father of the child,—and not "the child the father of the man," that all his days might indeed have been "bound each to each by natural piety." Had "the chief end of man" through the 12,000 to 20,000 years of his written life on earth been indeed "the end that's got the head on," would the human family, think you, be no farther along in blessedness than it is today? —blessedness both material and of the soul? But the world, for the most part, goes on, century after century, doing things in the same way, thinking virtually the same thoughts, looking in the same utterly futile directions for its long-waited good. Said the writer of Ecclesiastes, "The thing that hath been, it is that which shall be, and that which is done is that which shall be done."

Men dearly love their ghosts. They love to sit within the cypress-shade of their fathers' and far-back forefathers' intellectual and spiritual cemeteries. But said Emerson, "Set not thy foot on graves!"—much less repose thy mind and heart there. Well named is the Egyptian "Book of the Dead," and typical it is of by far the greater portion of all the religious literature of the past, whether of Osiris and the Dark River, or of India and Babylon and Judea. They all are Books of the Dead, and the religious grave-clothes they sepulchre ought centuries ago to have separated into dust; yet man today still wraps them, not alone about his spiritual loins to hide his own modern spiritual nakedness, but binds them also about his neck, so that he cannot move; writes them upon the table of his heart, so that he cannot feel; covers his eyes also with them, so that he does not see; weaves them about his ears, so that he does not hear.

But, you say, what would man have been if he had never had his religion—a supernatural religion, a religion above and beyond him? And without it what would he be today? Has his religion not given him hope and faith and patience and meekness and courage? Yes, it has given him these, even in their kindly and affirmative aspect. But when we look closely at the long, tragic drama of man's history and development, we cannot fail to observe that a mistaken religion has influenced him toward these very same supposed virtues not always to a kindly and affirmative result, but exceedingly often to a cruel and negative result. It has given him hope—of a future of bliss in some other sphere, when he should have brought bliss for himself on earth. It has given him patience—in the suffering of ills which he should have struggled with and mastered. It has given him meekness—in bearing injustice from his fellows, when he should have risen in might and gained for himself his share. Meekness again and again it has given when

manliness was necessary for the throttling of life's thousand evils. And it has given him courage—to bear, rather than courage to do and to overcome.

Think of it! Twelve thousand to twenty thousand years long is Man's written life on earth, saying nothing of the unwritten eras back of that. And the past fifty years—so small a period as that,—the period during which he has begun really to understand his actual position in the world and his possible larger mastery of Nature and of himself,—years of the beginning of the decline of a religion which is largely of dogma and of submission, and of the rising of a religion of real soul-growth and of life-enlarging and evil-destroying and social-justice-seeking,—fifty years of this have done more for Man than all the countless centuries of his religious past on earth.

Suppose now that every minister of religion around the whole earth, and every teacher of the people in whatever department of life, should begin simultaneously from today to preach and teach, saying: Here! let us test this matter. Prove all things; hold fast that which is good. One hundred years—three generations of men—will not be too long for a fair trial. We now know that man thus far has gained nothing—nothing whatever, no matter what we have heretofore believed and preached to the contrary—from all his cries through the centuries to the unanswering heavens: what he has gained, and everything he has gained, he has gained through and by himself, using the untamed things and forces at his hand: let us see what man's own unaided individual and co-operative effort can do further, blest by the general natural bounty around about us. For three generations let us utilize our churches as schools of rational living, as halls of social justice, as places of social uplift. How soon and how persistently they would be crowded to the doors with eager, reverent men and women hungering to learn the way of life!—a healthy, rich, beautiful life!

Let us not be rash; let us not urge that the world must at once and for all time thrust all the old Egyptian papyri into the flames, destroy all the old Assyrian inscriptions, tear in pieces all the old Indian and Persian palimpsests and all the old Hebrew and Christian rolls, with the whole mass of whose vaporous conceits, from the time of man's earliest nightmares, our own faith is streaked like Jacob's lambs, and with whose divers colors our rituals and praises are dyed like Jacob's coat,—streaks and colors of Alexandrian and Roman ecclesiasticism and dogma, external authority, and spiritual subjection; streaks and colors of barbarian magic and incantation, of confessions and penances and supplications, of petition and repetition, of metaphysical speculation in futures going hand in hand with carelessness of the present;—let us not unwisely and unliberally urge to put all these away summarily forever,—no, but just for a paltry little hundred years let the world, *for a test*, give its divinely human, its manly and womanly endeavor, wholly and undividedly, *to upbuilding itself*—in body, in mind, in spirit—in reasonable ways. Let us search Nature and discover more of her secrets, let us abolish war and poverty and disease, let us distribute equitably the earth's perpetual overflow of good things, let us birth healthy babies and keep them sweet and clean as they grow to youth, let us build up the real soul-life of men and women to a height religion has never dreamed of. None of these things will be overdifficult when enough men and women once determinedly and co-operatively set about them. In a word, let us by searching *find out Man* and his possibilities, and line upon line, and precept upon precept, and deed upon deed, and faithfulness upon faithfulness live a hundred years' test! After that, at the stroke of the clock at the expiration of the time set,—not having destroyed the smallest particle of the religion of the past, but having simply held it in abeyance,—let all the world go back to its former mode, *if it then wishes to go back.*

Yes, be fair! After the hundred years, permit it to give up again, if it wishes to, the acquired grace and suppleness of body, tingling with the bounding pulse of health, the acquired divine beauty of face and agility of limb and muscle which a hundred years of eugenics and of proper virtue and leisure for the masses of mankind, for which now there is no chance or opportunity, would bring to be,—and take back its scrofula and its syphilis, its cancer, its rheumatism, its drugs and trusses and hypodermic syringes, its bandages and crutches. Let it give up again, if it wishes to, after the hundred years, its accrued lofty power of mind, its accrued towering height of intellectual insight and keenness, which would have come, and take back its thousands of insane asylums and institutions for the mentally defective—infernos where today human beings who should be men and women dash their heads in lunacy against the stone walls of their cells, and where empty-faced children of a Christian civilization drivel in idiocy,—epileptic, deaf, and blind. Let the world, after its hundred years, give up, if it wishes, its improved luscious fruits and nut-foods, its nutritious grains and succulent vegetable evolutions, grown in the pure air and blossoming in the life-instilling sun, which the hundred years would have brought, and go back to its diet of dead animal corpses, its blood-dripping and disease-filled animal haunches and "chops" and entrails. Let it give up again, if it wishes, the inestimable blessings of its hundred years of international peace, and go back to the unspeakable carnage and body-shattering horrors of its thousands of years of fratricide upon the battlefield. Let it give up, if it then wishes, the new glory of its hundred years of enfranchised womanhood, and relegate again its wives and sisters and mothers to the age-long scheme of silent sufferers from toil and lust. Let it give up, if it wishes, its park-embowered cities and sweet country hillsides, blossoming in cultivated beauty, its architectural vistas of airy and noble residences for all men, which a hundred years of simple human energy spurred on by love would bring to be, and go back, if it so wills, to its slums and dens where the children of human mothers, after thousands of years of "civilization" and two thousand years of Christianity, are birthed on rags and straw in holes of the walls.

Time is not mine, friends, to lift a ray of light and go the whole round with you into all our human crypts and dungeons, the dark places where man, after so many years of irreligious dreams, still asphyxiates, still suffers, and—as said the reverent Lowell in his great poem, "The Cathedral"—still pumps his phrases for the Ineffable though all the valves of memory gasp and wheeze. Suffice it to say, in a sentence, as said that man who, forty-six years ago this convention-

day, set down his name at the head of the membership list of this Free Religious Association,—the first name on the roll, Ralph Waldo Emerson,—"When half-gods go, the gods arrive,"—and not *till* the half-gods go. When we have broken our god of tradition, and ceased from our god of rhetoric, then, and not till then, shall something higher than any deity yet dreamed of by man fire the soul with its presence.

May we not prehaps hope that the conventions and festivals of this time-honored Free Religious Association shall sometime once more ring, not only with all the old-time enthusiasm of our early Underwoods and Octavius Frothinghams and Potters and Weisses and Wassons and Emersons and Phillipses and Curtises and Lucretia Motts, but also with the modern Time-Spirit which sees, or at least has the power to see, more and clearer and farther than this Association's founders in their day could be expected to see, and which needs only their willing and lofty sacrifice and will-power and devotion, to fulfil the world's new, sturdy, saving summons: "Prepare ye the way of MANKIND; make *Its* paths straight!"

JAMES HARCOURT WEST.

THE SUNDAY SCHOOL

The Growth of the Hebrew Religion

A YEARS WORK

In the Study of the Old Testament as given by Jenkin Lloyd Jones to his Classes in Religion

1912 — 1913

Prepared for UNITY by DR. ALICE D. WILLIAMS

XV.

JOEL.

TEXT: *And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.* Joel ii:28.

Joel, from a literary standpoint, is one of the easiest of books, but it is one of the most perplexing to the critical scholar. It gives no inside information as to when it was written. The modern scholar is as scientific in working out the matter of dates as a mathematician who throws out of his problem all that is incidental and unnecessary until he arrives at the final equation. We only know of Joel, that he said he was the son of Pethuel. In this book nothing is said of Assyria or Babylon; there are no troublesome problems of statesmanship to be solved. The polytheistic tendencies that distressed the great prophets of the eighth century are not mentioned. Joel *is* disturbed about ritualism and the temple practices, though he alludes to them only incidentally, while the eighth century prophets are silent on this subject. So the conclusion arrived at by a process of cancellation is that the book could have been written neither before nor during the exile, because priestly ritual, as a rigid thing, was not established until the post-exilic time under the glow of hope and devotion of the returning exiles. There is very little direct prophecy here, nor, in the strict sense, is the priestly spirit present.

It is of itself a very interesting little poem, and one which challenges the admiration of poets and scholars. John Chadwick, who disposes of this book in a paragraph, says:

> Joel must always rank among the greatest of the prophets, not only for the sublimity of his imagery, but also for his lofty views of moral obligation.

This puts it rather strongly but it certainly is an interesting composition.

The inspiration of Joel's sermon was a physical experience, something like the grasshopper scourges in Kansas, happenings which grievously disturb the times but which pass as all physical calamities pass. Sometime after 536 B. C. the date when the first of the returning exiles came back from Babylon to Jerusalem, the country of Palestine had a visitation of locusts of which we would have had no hint if it had not stirred a poet's imagination. It perhaps occurred during the regime of those who built the second temple.

Joel's sermon is very commonplace and very characteristic of the preacher. He prayed for his land, as has more than one minister in Kansas, arguing from the scourge of locusts that the people were steeped in wickedness and that the nation was being punished for its sins. This kind of theology always obtains in times of great calamity. But whatever the judgments of the Almighty may be they are not such shortsighted, snap judgments as this would indicate. There is no other allusion to this visitation in the Bible. Joel rises into a fine, solemn passage of religious poetry in chapter ii:12:

> Yet even now saith Jehovah,
> Turn ye to me with all your heart,
> With fasting, with weeping and with mourning!
> And rend your hearts and not your garments,
> And turn to Jehovah your God,
> For he is gracious and merciful,
> Slow to anger and of a great kindness,
> And repenteth of a threatened evil.

Note the poet element; he was an optimist in the face of the most discouraging things. "Hold on and it will be all right." This is the fundamental element in religious faith and this man's faith had a mighty grip. But how pathetic were his limitations, how meanly he interpreted Jehovah, and how different and how much more profound is the working of the Almighty than this poet of the Hebrew people in the third and fourth century B. C. conceived it to be. We get in this book what the scholars call "perspective." We cannot appreciate the lofty peaks of the mountain range of prophecy unless we take note also of the foothills! The tender, devout belief of the literal Zionist that Jehovah is going to vindicate the promises of the prophets, restore his temple in Jerusalem and gather his people there, is pathetic. The unrelenting doom of history grinds the children of such between faith and knowledge. We must learn in all religion to interpret faith in such large terms that we can go along with, and not against, Providence, lest knowledge on the part of the children leads to the repudiation of the faith of the fathers. Paul Sabatier's significant and profound saying, "Man is incurably religious," certainly applies to the Jews.

We find our text quoted in the New Testament in Acts ii:17.

QUESTIONS ON JOEL.

1. Why is Joel perplexing to the scholar?
2. How would you work out the date of this book?
3. What inspired Joel to write this poem?
4. Why is it interesting?
5. What is always the true element of the poet?

Correspondence

Our Gift to the Hague Palace

To the Editor of UNITY:

The recent belated appropriation by Congress of $20,000 for the contribution of the United States to the decoration of the Hague Palace is of interest to all citizens who desire that the work of sculpture to fill the conspicuous place allotted us shall be worthy. Almost all other nations have been forehanded in their contributions which were announced long ago and most of which are in place. Italy has supplied the beautiful yellow and blue marbles that are used in the main corridor, Russia has sent a superb huge vase of jasper, Japan has contributed beautiful tapestry, etc., but at the opening of the palace next autumn the most conspicuous place at the head of the first landing which has been reserved for the United States will present a blank wall.

It has been reserved for us to express through some sculptured group the true significance of the whole building which stands for international legislation and justice, and whose law library represents education upon these high functions. It is of great importance that the treatment of this subject shall not be the traditional presentation of the idea of peace like that recently designed for a peace medal—a lovely female figure with an olive branch. It is important that Peace should be represented by a Minerva like figure if it be a woman, or by a noble, virile figure, and that war, if represented at all, should be a bull-necked, low-browed creature of a primitive type.

At the International Peace Congress at Munich, some years since, a photograph of a group by an eminent sculptor was displayed by one of his pupils as representing Peace and War and approval was urged with an understanding that this might be used in some location at the Hague. On the narrow pedestal supporting a prostrate victim whose arms and legs extended beyond its limits, rose a glorious figure of the God of War with uplifted sword and an exquisite nude figure of a gentlewoman symbolizing peace, whose hand restrained the execution of his evil purpose. In this conception, War was made the most inspiring figure and Peace merely his feminine counterpart! However great the artist's technical skill, he had misconceived the central idea. It is incumbent on those who wish to dignify peace that it should convey the idea of strength, not delicacy, activity, not passivity, intellectual power, not mere loveliness.

The problem ought to be thought out, first, by those who understand what the Temple of Peace signifies, before it is handed over to any artist for execution. The result will be deplorable if it does not convey the new idea of world organization, of the interdependence of nations, of the strong helping the weak, and the idea of justice. A large pedestal on which bas reliefs could suggest some of these ideas would seem a necessity. The committees which will have the matter in charge are the Senate and House Library committees, and it is to be hoped that they will receive suggestions as to the general conception.

As nothing can possibly be designed and finished by autumn, it is most important at this stage that a work of art which is to typify the greatest goal and achievement of the family of nations—the substitution of law for war—should receive thoughtful attention of scholars and statesmen as well as of artists.

LUCIA AMES MEAD.

The Study Table

Two Summer Books

From *The University of Chicago Press* I get "The Minister and the Boy," by Prof. Hoben of the University of Chicago. This is a book that undertakes to put into expression what the author has seen and taken part in. Study it straight through and you will be impressed with the fact that the way to make a boy or girl is to make them out of everyday stuff; that is, not out of religious emotions, but out of play and the right sort of home life. There is a good deal here about the church, but the fact is the author advocates a system of common sense which gives the church very little to do of a specific sort. Now turn the matter squarely around, and let us say that a church rightly organized and rightly run has very little to do with heavens and hells or theories and creeds of any sort, but that a right sort of a church is as busy as it can be in the homes and the streets keeping young life in its normal conditions. A real pastor is playing ball with his church boys; associating with them in all sorts of intellectual pastimes and culture. He makes the boys and girls familiar with him, not in the clerical way to save their souls, but in an everyday way to make them manly and womanly.

Just the ways in which in any one man can act need not be discussed any farther than this, that each one act out himself; only let him first find himself charged with the electric energy of purity and honesty. The contents of this book begin with the call of boyhood, trace the boy in village and country and city; discuss his choice of vocation and his straining for citizenship. To me the finest feature of this movement toward fraternity with the young folk is the getting rid of the old-fashioned religion that counted in only the converted, and counted out the boys that played cards in the horse stalls. Get together as far as you can; turn your churches into families; whistle sometimes instead of sing; make gardens as well as playgrounds; end in a religion of joy in work. I do not mean "working for souls," as we used to express it, but working with hand and backbone to make the world more beautiful and life worth the while.

From *Macmillan* I get "A Self-Supporting Home," by Kate V. Saint Maur. This book undertakes to describe a home literally built up by a good heart and a good will, acting through stout arms and not much capital. It is a very helpful book, especially for those who are just now trying to get out of the crowd and take care of themselves in the country. It is a chatty book, strolling around the lots, the orchards and the gardens, to advise at every point. It attends to the little things, and does it right well. The system is a good one of following the months—that is through the summer; and then it teaches a great deal about cooking as well as about growing—not leaving off some first rate advice about keeping well in the country.

E. P. POWELL.

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THE FIELD

"The World is my Country, to do Good is my Religion."

THE PARIS CONGRESS OF RELIGIOUS PROGRESS

On the first of July a party of 150 delegates, chiefly recruited from the neighborhood of Boston, but including also members of Unitarian and Universalist churches from the western and middle states, will sail by the "Arabic" from Boston and the "Teutonic" from Montreal, for England and the Continent of Europe, to attend the Sixth International Congress of Free and Progressive Christians and other Religious Liberals, to be held at Paris, July 16th to 22d.

This Congress was organized at Boston, U. S. A., in the year 1900.

Its purpose is "to open communication with those in all lands who are striving to unite pure religion and perfect liberty, and to increase fellowship and co-operation among them."

The International Congress seeks to bring into closer union for exchange of ideas, mutual service, and the promotion of their common aims the historic liberal churches, the liberal elements in all churches, scattered liberal congregations, and isolated workers for religious freedom and progress in many lands.

Some one hundred religious associations in twenty-five countries of the world are now affiliated with the Congress, send official delegates to its meetings, and make it the international organ of their fraternal relations with each other.

Its Congresses have been held at London, Amsterdam, Geneva, Boston and Berlin, and its proceedings and papers have been published in five volumes obtainable from the International Society.

The organizer of the meetings at Paris, which will be held in the halls of the National Horticultural Society, rue de Grenelle, is Rev. Chas. W. Wendte, foreign secretary of the American Unitarian Association, who since its inception in 1900 has been the general secretary of the Congress.

The Paris meetings will be under the presidency of the eminent French philosopher and member of the Institute, Prof. Emile Boutroux. Pastor Charles Wagner of Paris, well known as a preacher and author, is vice-president of the Congress. There is a long list of honorary vice-presidents, representing many different nations, among whom may be mentioned Profs. Adolf Harnack, Paul Sabatier, Allan Menzies, H. Schmiedel, Canons Cheyne and A. L. Lilley, Revs. Stopford Brooke and R. J. Campbell, Dean Charles R. Brown, Profs. E. C. Moore and Daniel Evans, Rabbi Kaufman Kohler, Claude Mortefiore, Esq., Rabindranath Tagore, Abdul Beha and others.

Eminent speakers will be heard on themes of vital interest, among them Prof. Rudolf Eucken and Henri Bergson, who are to treat of the mutual relations of philosophy and religion; Prof. Rudolf Otto of Goettingen, Count Goblet D'Alviella of Brussels and several Oriental scholars who are to discuss the question of a universal religion; Rev. Charles F. Dole, D. D., Rev. S. A. Eliot, D. D., Dr. Lee S. McCollester, Elmer S. Forbes of Boston, Rev. George R. Dodson of St. Louis, Rabbi S. S. Wise of New York, Prof. J. Estlin Carpenter of Oxford, and others on topics of scholarly and human interest.

An interesting feature of the Congress will be its Modernist aspect. A dozen prominent representatives of this phase of opinion in Roman Catholic circles will participate, among them Miss Maude Petre, the biographer of Father Tyrell, Prof. Joseph Schnitzer of Munich, Rev. William Sullivan of New York, Don Romolo Murri of Rome, Prof. Angelo Crespi of Florence, Prof. Paul Sabatier of France, Profs. Caudelier of Brussels and Van Heen of Holland, and the Old Catholic Dean Michaud of Berne.

Other topics will be "The Social Ideals of Free Christianity;" "The Organization and Defense of Religious Liberty;" "The Relations Between Christians and Non-Christians," by European and Oriental speakers; "Universal Peace and International Goodwill," by President David Starr Jordan, Rev. Charles Wagner, and German and British speakers. The last named question will be dealt with at the Church of Pastor Wagner, "The Home of the Lord," on Sunday evening, July 20th.

The Congress sermon on Micah vi:8, will be preached at the Protestant Church of the Oratoire, near the Louvre, and will have a truly international character, since it will be delivered in three languages, French, German and English, by three different divines. The English preacher will be Rev. Frederick A. Bisbee, D. D., of Boston, editor of the *Universalist Leader*. Rev. G. Traub, the excommunicated heretical preacher of Prussia, will preach in German.

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The week in Paris will include various features of interest, the dedication of a monument to the late Father Hyacinthe Loyson in Pere Lachaise cemetery, the laying of a wreath on the statue of Admiral Coligny by descendents of the Huguenots among the foreign delegates, a banquet and various excursions, and a special performance of "The Huguenots" at the Grand Opera. In London, too, the American delegates are to be shown special courtesies, including a banquet at the Royal Automobile Club. After the Paris meetings they will separate into smaller parties, visiting Germany, Holland, Switzerland and Italy, while a section will tour in Brittany and Spain.

* * *

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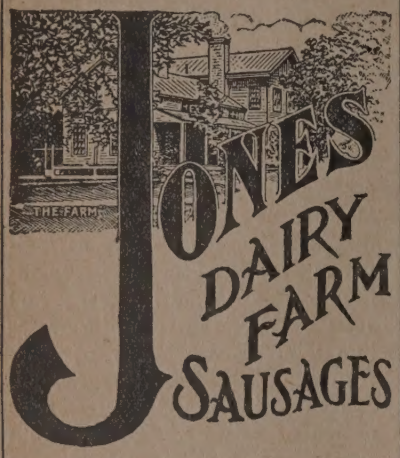

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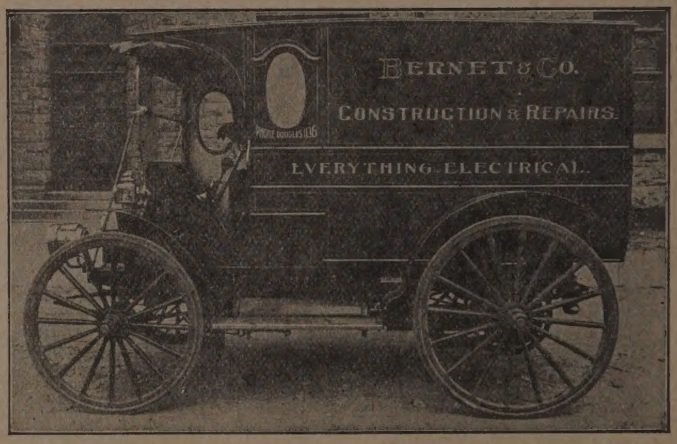

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